advantages. From France the recognition of mixed marriages gradually extended to Belgium, Holland, Denmark, Great Britain, the Scandinavian countries, and the United States, *i.e.* chiefly to Protestant countries. In Germany the Imperial Law of 1875 legalized mixed marriages in all the German States. In Hungary they have been allowed since 1895, and already before the War were likewise admitted in Roumania, Bulgaria, and Serbia. In Russia they were forbidden till 1917, and in the late Russian provinces of Poland are forbidden to this day, though permitted in Galicia. In Austria a mixed marriage can only take place in a roundabout way: either the Christian party to it has to leave the Church, or an official permit must be obtained, which, as a rule, is not difficult. In many Mohammedan countries mixed marriages are still forbidden.

(b) *Jewish and Christian Opinion on Mixed Marriages*

A difference in religion nearly everywhere acts to a certain extent as an impediment to marriage. The religious character of matrimony, which obtains in many countries, makes a mixed marriage appear "sinful". The clergy almost invariably refuse to solemnize such a marriage, and in many countries *(e.g.* in Austria) it can only take place as a civil ceremony in a registry office. Similarly orthodox Jewry regards mixed marriage as an offence against

religion. The social barriers usually produced by difference in religion, so long as this remains a live force, form an impediment to mixed marriage possibly even greater than religious scruples, the religious community in such cases still constituting the framework of social intercourse. Thus even marriages between Catholics and Protestants are still relatively rare, likewise between Sephardic and Ashkenazic Jews.

Matrimony limited to co-religionists formed the strongest bond among the Jews, and made them into a homogeneous ethnic unit of a sharply marked, distinctive character which was able to show a unique power of resistance against the